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# THE WITCHES OF NORTHAMPTON- SHIRE.

Agnes Browne. } Arthur Bill.  
Ioane Vaughan. } Hellen Ienkenfon } Witches.  
Mary Barber.

Who were all executed at Northampton the 22. of  
July last. 1612.



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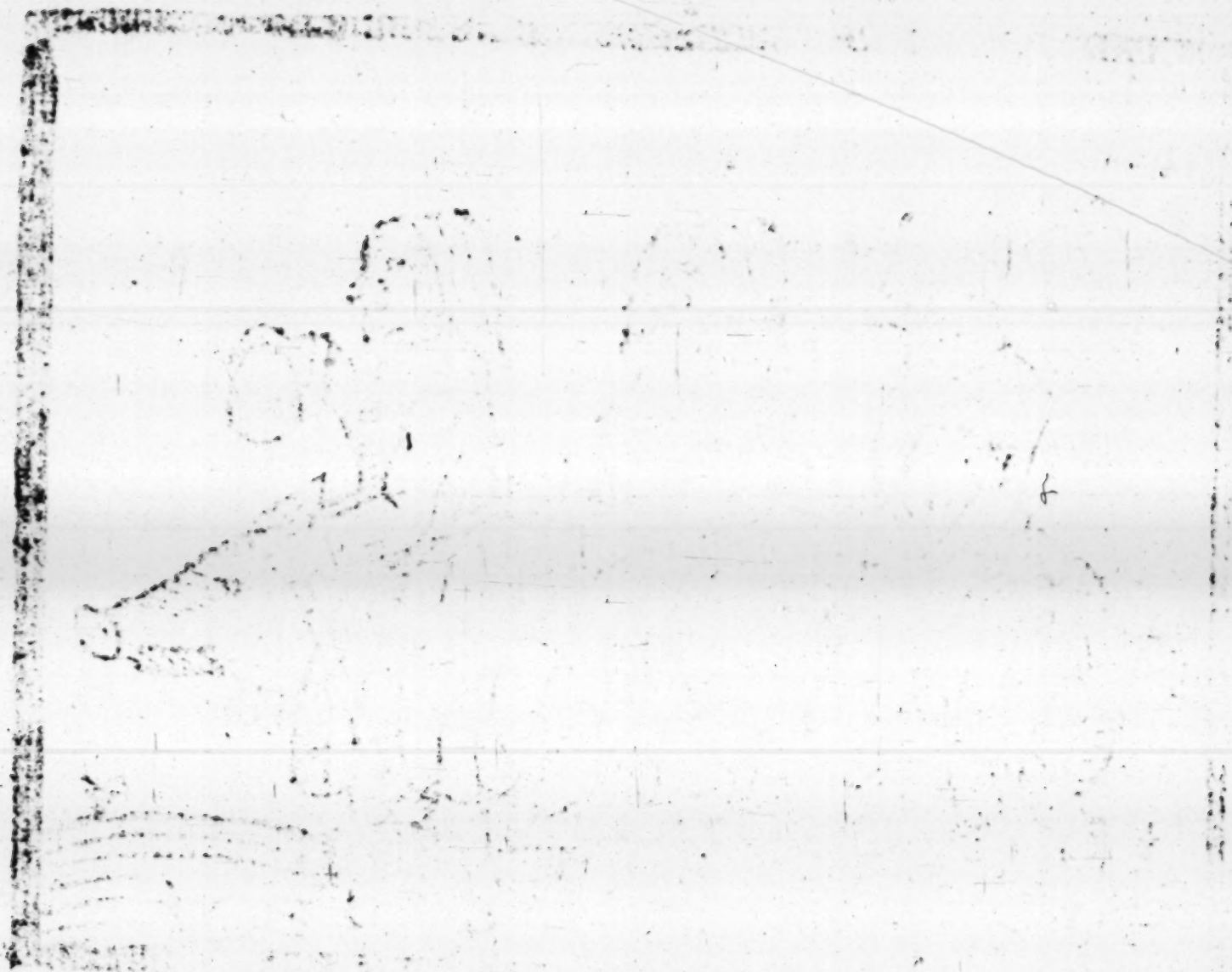
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THE

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THE ARRAIGN-  
ment, Conuiction and execu-  
*tion of certaine Witches at*  
Northampton, the 22. of  
Iuly last past.



Amongst the rest of  
sinnes where-with the  
perfection of God is  
most of all displeased in  
the corruption of man,  
there is none (I sup-  
pose) more distastfull  
or detestable to his Ma-  
iesty, then this damna-  
ble and Devilish staine of Witchcraft; for that it  
seemes to make an eternall seperation, and an irre-  
conciliable diuorce betwixt the pure Mercies of  
God, and the tainted soules of such miserable peo-  
ple: Who for the most part, as they are of the mea-  
nest, and the basest sort both in birth and breeding,  
so are they the most vncapeable of any instruction to  
the contrary, and of all good meanes to reclaim  
them.

## VVitches executed

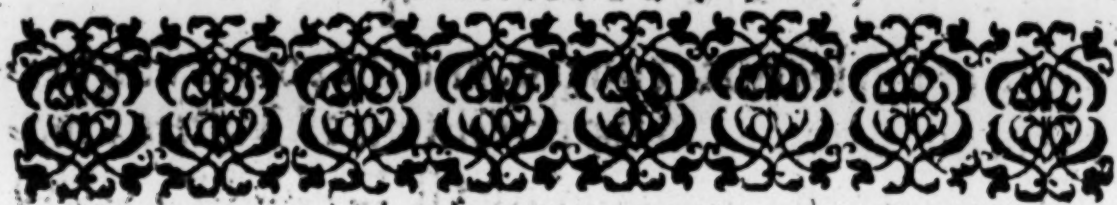
But as there are many, that remaine yet in doubt whether there be any Witches, or no, or any such spirits, who offer their service vnto them, or rather who by fained service doe tyrannize ouer them: So to answere their doubts, would aske a greater labour, and perhaps more art, and better experience then I intend, or happily can shew. Onely this, that if neither those confutations that are already learnedly set forth, nor ancient records of the Witches called Druides, in old time confinde into the Ile of Man, nor the ordinary reportes of the strange mischiefes done by the Witches of Norway might seeme sufficient proofes of this matter: Yet mee thinkes that the common experience, which our learned and Reuerend Judges of the Land, finde daily in their ycerely Circuities by the conuictions of such offenders, and the plaine and manifest Euidences brought in against them, who being in this this kinde dangerously infected, haue from time to time stood forth vpon their Arraignement, and as their liues haue bene held to bee the most detestable, so their deathes haue bene obserued to proue the most desperate, might put it out of question, that some such there be abroad in the world, who by the damnable practise of Witch-craft haue sold themselves to the Devils seruies. As regard whereof I may conclude, that either it must be granted that there are Witches both in name, and nature, or else the Oppositors, that being (I suppose) more precise then wise, standing rather vpon the singularity of their owne opinions, then the certainty of Reason or Iudgement, must needs doe palpable wrong and open Iniury to the discretions, or consciences



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ences of our learned Judges, and the power and vertue of our Lawes, in the execution of Justice, making that hated, and unheard off Tyranny, which is done by the lawfull power and vertue both of the Soueraigne, and Subordinate authority.

Some doe maintaine (but how wisely let the wiser iudge) that all Witchcraft spoken of either by holy writers, or testified by other writers to haue bene among the heathen or in later daies, hath bene and is no more but either mere Cousinage, or Collusion, so that in the opinion of those men, the Deuill hath neuer done, nor can do any thing by Witches. It may be, some will say, what hurt can grow from this opinion? The hurt that may ensue and grow thereof, none can tell that hath not first scene somewhat by experience. Wee all see that one kernell of Wheat being sowne, a whole eare growes by, and sometimes brings forth an hundred kernells in it. If an erroze be planted, who can tell what increase it may yeild in time? The ground doth not bring forth the corne with such increase as the heart of Man doth errozes. If we draw in one linke of a Chaine, another followes, and is by and by in sight, which draweth wee knowe not how many after it, untill we see the last. There is no Error that goeth alone, or that is not linked vnto another. That holy Wrytte therefore (which makes the Man of God perfect and perfectly instructed vnto euery good worke) must iudge and decide the controuersie in this case. Let vs then sticke vnto the same for testimony and pzoofe.



## What a Witch is, and the Antiquity of Witchcraft.

**T**O know things aright and perfectly, is to know the causes thereof. A Definition doth consist of those causes which give the whole Essence, and containe the perfect nature of the thing defined: where that is therefore found out, there appears the very clere light. If it be perfect, it is much the greater, though it be not fully perfect, yet it giueth some good light.

For which respect though I dare not say, I can give a perfect Definition in this matter, which is hard to doe even in knowne things, because the Essentiall forme is hard to be found, yet I doe give a Definition, which may at the least give notice, and make knowne what manner of Persons they be, of whom I am to speake. A Witch is one that worketh by the Deuill, or by some Deuillish or Curious Art, either hurting or healing, revealing things secret, or foretelling things to come, which the Deuill hath deuised to entangle, and snare mens soules withall, vnto damnation. The Coniurer, the Enchaunter, the Sorcerer, the Deuiner, and whatsoever other sort there is, are indeed compassed within this circle. The Deuill doth (no doubt) after diuers sorts, and diuers formes deale in these: But no man is able to shew an Essentiall difference in each of them from the rest.



## at Northampton.

I hold it no wisdom, or labour well spent to trauell much therein; One Artificer hath deuised them all. They are all to one end and purpose, howsoeuer they much differ in outward Rules for practise of them, that is little or nothing besides mere delusion. Every Man will confesse that the father of lies is not to be trusted. Every man knowes that all his doings are hidden vnder coulozable shewes. Shall we then seeke for stedfastnes in his wayes? Shall we be so foolish as to imagine that things are effected by the vertue of words, gestures, figures, or such like? All those are doubtlesse but to deceiue, and draw men forward, and so pling them more deeply into sinnes, and errors.

Touching the Antiquity of Witchcraft, we must needs confesse that it hath bene of very ancient time, because the Scriptures doe testifie so much, for in the time of Moses it was very rife in Egypt, neither was it then newly sprung vp, being common, and growne vnto such ripenes among the Nations, that the Lord reckoning by diuers kinds, saith that the Gentiles did commit such abominations, for which hee would cast them out before the Children of Israel. How long it was before that time cannot for certainty be discussed: Having that (as is sayd) it was not young in those daies when Moses wrote. It was mainetaine that it was before the flood, there is great reason to iustify the Assertion. We know that the Deuill was exceeding crafty from the beginning, alwaies laboring to seduce, and deceiue after the worst manner. If he sayled of his desire, it was because Men had not procured Gods displeasure to

## VVitches executed

come vpon them, to deliuer them ouer vnto strange delusions, but God complaineth, that men had wonderfully corrupted their waies, long before the flood: God being then prouoked by the wickednesse of the world, what should make vs doubt but that through his Just iudgement the Deuill had power giuen him and was let loose, that he might seduce, and lead the prophane Nations into the depth and gulfe of all abominable sinnes: Thus much concerning the certaintie of Witches, and the Antiquity of Witchcraft, This that followes shall in some sort shew their Diuillish practises.

The





The Arraignement and Execution of  
*Agnes Browne*, and *Ioane Vaughan* or  
*Varrham* his daughter, who were both  
executed at Northampton the 22. of  
Iuly last.



This Agnes Browne led her life at  
Gilsborough in the county of  
Northampton, of poore parentage  
and poore education, one that as  
shee was borne to no good, was for  
want of grace neuer in the way to  
receiue any, euer noted to bee of an ill nature and  
wicked disposition, spightfull and malicious, and ma-  
ny yeeres before shee died both hated, and feared a-  
mong her neighbours: Being long suspected in the  
Toune where she dwelt of that crime, which after-  
wards proued true. This Agnes Browne had a  
daughter whose name was Ioane Vaughan or  
Varrham a maide (or at least vnmarried) as grati-  
ous as the mother, and both of them as farre from  
grace as Heauen from hell.

This Ioane was so well brought vp vnder her  
mothers elbow, that shee hangd with her for com-  
pany vnder her mothers nose. But to the purpose.  
This Ioane one day happening into the company

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of one Mistris Belcher, a vertuous and godly Gentlewoman of the same towne of Gilsborough. This Ioane Vaughan, whether of purpose to giue occasion of anger to the said Mistris Belcher, or but to continue her vilde, and ordinary custome of behaviour, committed something either in speech, or gesture, so vnfitting, and vnseeming the nature of woman-hood, that it displeased the most that were there present: But especially it touched the modesty of this Gentlewoman, who was so much moued with her bold, and impudent demeanour, that shee could not containe her selfe, but sodainely rose vp and ströke her, howbeit hurt her not, but forced her to auoide the company: which this Chicken of her Dammes hatching, taking disdainfully and being also enraged (as they that in this kind haue power to harme, haue neuer patience to beare) at her going out told the Gentlewoman that shee would remember this iniury, and reuenge it: To whom Mistris Belcher answered, that shee neither feared her nor her mother: but bad her doe her worst.

This trull holding her selfe much disgraced, hies home in all hast to her mother, and telles her the wrong, which shee suggested Mistris Belcher had done vnto her: Now was the fire, and the tow met, all was enflamed: Nothing but rage and destruction: Had they had an hundred Spirits at command, the worst, and the most hurtfull had bene called to this counsell, and imployed about this businesse. Howbeit vpon aduise (if such a sinne may take or giue aduise) they staied thre or foure daies before they practised any thing, to auoide suspi



## at Northampton.

suspition, whether the mother aduised the daughter, or the daughter the mother I know not, but I am sure the deuill neuer giues aduise to any man or woman in any act to be wary.

The matter thus sleeping (but rage and reuenge doe neuer rest) within a while was awaked, which Mistris Belcher to her intollerable paine too soone felt: For being alone in her house, she was sodainely taken with such a griping, and gnawing in her body, that shee cried out, and could scarce bee held by such as came vnto her, And being carried to her bed her face was many times so disfigured by being drawne awzie that it bred both feare, and astonishment to all the beholders, and euer as shee had breath, shee cried, Heere comes *Ioane Vaughan*, away with *Ioane Vaughan*.

This Gentlewoman being a long time thus strangely handled, to the great grieve of her friends, it happened that her brother one Master Auery, hearing of his Sisters sicknesse and extremity came to see her, and being a sorrowfull beholder, of that which before hee had heard, was much moued in his minde at his Sisters pittifull condition, and the rather for that as hee knew not the nature of her disease, so hee was vtterly ignorant of any direct way to minister cure or helpe to the same. Hee often heard her cry out against *Ioane Vaughan* alias *Varnham*, and her mother, and heard by report of the neighbours that which before had happened betwixt his Sister, and the said *Ioane*: In so much as hauing confirmed his suspition that it was nothing else but Witch-craft that thus

## V. Witches executed.

tormented his Sister, following Rage rather then Reason, ranne sodainly towards the house of the said Agnes Browne with purpose to draw both the mother and the daughter to his Sister for her to draw blood on: But still as he came nere the house, he was sodainely stopped, and could not enter, whether it was an astonishment thorough his feare, or that the Spirits had that power to stay him I cannot iudge, but he reported at his coming backe that he was forcibly staied, and could not for his life goe any further forward, and they report in the Country that he is a Gentleman of a stout courage: Hee tried twice or thrice after to goe to the house, but in the same place where hee was staied at first, hee was still staied: Belike the deuill stood there Centinell, kept his station well.

Upon this Master Auery being so very and much agrieved that hee could not helpe his Sister in this tormenting distresse, and knowing also that no physicke could doe her any good or easment, took a sorrowfull leaue and heauily departed home to his owne house.

The Iampe of this Darre me, and both Iampes of the Deuill, being glad that they were both out of his reach, shewed presently that they had longer armes then he, for he felt within a short time after his coming home that hee was not out of their reach, being by the deuillish practises of these two bel-hounds suddenly & grieuously tormented in the like kind & with the like fits of his sister, which continued untill these two witches either by the procurement of  
S. Maister



## at Northampton.

M<sup>rs</sup> Auery and his friends (or for some other  
Diabolish practise they had committed in the country)  
were apprehended, and brought to Northampton  
Gaole by Sir William Saunders of Coesbrooke  
Knight.

To which place the Brother and the Sister were  
brought till delirious to scratch the Witches. Which  
Act whether it be but superstitiously observed by some,  
or that experience hath found any power for helpe in  
this kind of Action by others, I list not to enquire,  
onely this I understand that many haue attempted  
the practising thereof, how successiuelly I know not.  
But this Gentleman and his Sister being brought  
to the gaole where these Witches were detained, ha-  
ving once gotten sight of them, in their fits the Wit-  
ches being held, by scratching they drew blood of them,  
and were sodainely deliuered of their paine. Howbe-  
it they were no sooner out of sight, but they fell a-  
gaine into their old traunces, and were more vio-  
lently tormented then before: for when Dischiese is  
once a foote, she growes in short tyme so headstrong,  
that she is hardly curbed.

Not long after M<sup>rs</sup> Auery and his Sister ha-  
ving bene both in Northampton and hauing drawne  
blood of the Witches, Ryding both homewards in  
one Coach, there appeared to their view a man and  
a woman ryding both vpon a blacke horse, M<sup>rs</sup>. Aue-  
ry hauing spied them a farre off, and noting many  
strange gestures from them, sodainely spake to them  
that were by, and (as it were Prophetically) cryed  
out in these words, That either they or their Horses  
should presently miscarry, And immediately the horses  
fell

## VVitchces executed

fell dooone dead. Whereupon Maister Auery rose  
by prayling y grace and mercies of God, that he had  
so powerfully deliuered them, and had not suffered  
the foule spirits to worke the uttermost of their mis-  
chiefe vpon men made after his image, but had tur-  
ned their fury against Beasts. Upon this, they both  
hyed them home, still prayling God for their escape,  
and were neuer troubled after.

I had almost forgotten to tell you before, that  
M. Auery was by the Judges themselues in y Castle  
yard of Northampton, scene in the midst of his fits,  
and that he strangely continued in them untill this  
Ioane Vaughan was brought vnto him.

But now to draw nere vnto their ends, this Ag-  
nes Browne and her daughter Ioane Vaughan, oz  
Varneham being brought to their Arraignement,  
were there indighted for that they had bewitched the  
bodies of Maister Auery and his sister Mistris Bel-  
cher in manner and forme aforesayd, Together with  
the body of a young Child to the death (the true rela-  
tion whereof came not to my hands) To all which  
they pleaded not guilty, and putting themselues vpon  
the countrey were found guilty. And when they were  
asked what they could say for themselues, why y sen-  
tence of death should not be pronounced against them,  
they stood stiffely vpon their Innocence. Whereupon  
Judgement being giuen, they were carried backe vn-  
to the Gaole, where they were neuer heard to pray,  
oz to call vpon God, but with bitter curses and ex-  
ecrations spent that little time they had to liue, untill  
the day of their Execution, when neuer asking pardon  
for their offences either of God, oz the world, in this  
their



## at Northampton.

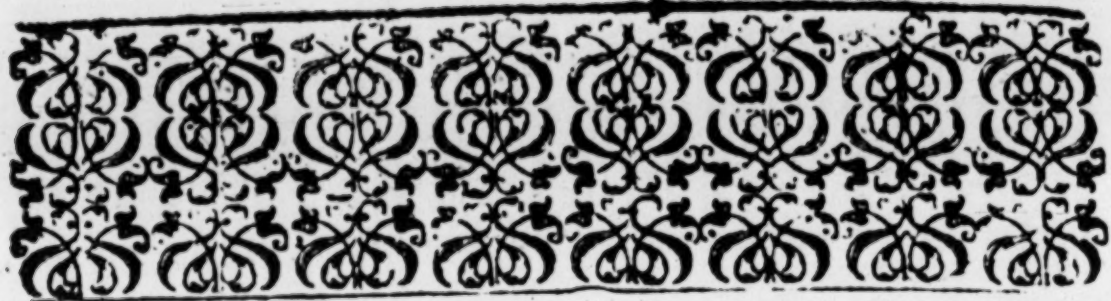
their dangerous, and desperate resolution, dyed.

It was credibly reported that some fortnight before their apprehension, this Agnes Browne, one Ratherine Gardiner, and one Ioane Lucas, all birds of a winge, and all abiding in the Towne of Gilsborough did ride one night to a place (not about a mile off) called Rauentrop, all upon a Solwes backe, to see one mother Rhoades, an old Witch that dwelt there, but before they came to her house the old Witch died, and in her last cast cried out, that there were three of her old friends coming to see her, but they came too late, Howbeit shee would meete with them in another place within a month after. And thus much concerning Agnes Browne, and her daughter Ioane Varnham.

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The





## The Arraignement, Conuiction on and Execution of one *Arthur Bill* of *Raundes* in the County of Nor- thampton.



This Arthur Bill, a wretched poore Man, both in state and mind, remained in a towne called Raunds in the County aforesayd, begotten and bozne of parents that were both Witches, and he (like a gracious Child) would not degenerate, nor suffer himselfe to

stray from his fathers wicked Counsels, but carefully trode the steps that hee had diuillishly taught him.

This Arthur Bill was accused that he should bewitch the body of one Martha Aspine alias Ieames, the daughter of one Edward Aspine of the same towne, to death. But this matter remaining doubtful that it could not be cleerely tryed vpon him, hee being strongly suspected befoze, by bewitching of di-  
uers



## at Northampton.

ners kinds of cattle, to be guilty of that crime, And being also publickely knowne to be of an euill life and reputation, together with his father and mother. The Iustices and other officers (thereby purposing to trie the said Arthur by an experiment that (many thinke) neuer failes) caused them all to be bound, and their Thumbs and great Toes to be tied acrosse, and so threw the father, mother and sonne, and none of them sunke, but all floated vpon the water.

And hereby the way, it is a speciall thing worthy generall noting and obseruation, that there are two signes or tokens which are tokens as more certaine, then others, to detect and find out Witches by. The one is the marke where the Spirits sucke, and the trying of the insensiblenesse thereof. The other is their floating on the water. Concerning which though I dare affirme nothing for certainty, there being (for ought I know) neither euident prooue in nature, nor reuelation from heauen to assure vs thereof: yet mee thinkes I may say the like of this, as is held of the bleeding of a slaine body in presence of the murtherer. For as in a secret murther, if the dead Carcase be at any time either seene or handled by the murtherer, it doth streitway gush out of blood, as if the blood should by issuing forth in such strange manner cry vnto heauen for reuenge of the murtherer, God hauing as may seeme appointed, that secret supernaturall signe for triall of that secret vnnaturall crime, that the blood left in the body should thus appeere,

## VVitches executed

and as it were challenge the murtherer, for that blood which hee before had feloniously stolen from the body: so it may bee, that God hath appointed (for a supernaturall signe of the monstrous impiety of Witches) that the Element of water should refuse to receiue them in her bosome, that haue shaken from them the sacred water of Baptisme, and wilfully refused the benefit thereof by making that breach and fall from God in participating thus vildly with the Spirits of Beliall: By whom and in the exercise of which sinne, their hearts are so hardened, that not so much as their eyes are able to shed teares, threaten or torture them as you please: God not permitting them as may bee thought to dissemble their obstinacy in so horrible a crime; So not the women, though that sex bee ready to shed teares vpon euery light occasion: But to returne to our matter.

These three, the Father, Mother and Sonne, being thus scene floating vpon the water, the suspicion that was before not well grounded, was now confirmed: Whereupon the said Arthur Bill being the principall or (I thinke) the onely Actor in this Tragedy, was apprehended and sent to Northampton gaole the nine and twentieth day of May last by Sir Gilbert Pickering of Tichmarsh alias Tichmase in the same County Knight, and presently after his commitment fearing that his old father would relent, and so happily confesse that which might bee prejudiciall vnto him, sent for his mother to come vnto him, to whom bewraying his minde,



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minde, they both ioyned together, and belatched  
around ball into the Throat of his Father, where it  
continued a great while, his Father not being a-  
ble to speake a word. Howbeit the ball was after-  
wards habout, and his Father proued the princi-  
pall witnesse against him.

His Mother for feare of hanging, ( not any ha-  
tred, or detestation shee bare vnto the sinne ) many  
times fainted, and would often pitifully com-  
plaine vnto her Spirit, that the power of the Law  
would bee stronger then the power of her art, and  
that she saw no other likelihood, but that shee should  
be hanged as her Sonne was like to bee: To whom  
her Spirit answered, giuing this sorry comfort,  
that shee should not bee hanged, but to preuent  
that, shee should cut her owne throate: Shee hearing  
this sentence, and holding it definitiue, in great  
agony, and horrour of minde and conscience felt  
a raving, crying out that the irrecuocable Judge-  
ment of her death was giuen and that shee was  
damned perpetually, cursing and banning the time  
wherin shee was borne, and the houre wherein  
she was conceived.

Her Neighbours often hearing her bitter execra-  
tions bad her call vpon God, and to be sorry for the  
sinnes which shee had committed, But shee could  
in no case endure to heare it: And hauing thus for  
3. or 4. daies tormented her selfe in this Agony, at  
last she made good the Devils word, and to preuent  
the Justice of the Law, and to saue the hangman a  
labour, cut her owne throat.

Her Sonne being all this while in prison, and  
hearing

## VVitches executed

hearing of his Mothers death, and that his Father was become a witnesse against him, was much perplexed in his minde, that his Mother was dead, in whom he most trusted, and his Father living, whom he most feared, Howbeit hee stiffly stood still in the deniall of euery thing, pleading nothing but his innocency, notwithstanding that hee had before at vnawares confest, that he had certaine Spirits at commaund, which being imployed, would doe any mischief to any man, woman or child that hee would appointe.

It said is that hee had three Spirits to whom hee gaue three speciall names, the Diuell himselfe sure was godfather to them all, The first hee called Griffill, The other was named Ball, and the last Iacke, but in what at shapes they appeared vnto him I cannot learne. For Diuels can appeere both in a bodily shape, and vse speech and conference with men. Our Saviour saith, That a Spirit hath neither flesh nor bones: A Spirit hath a substance, but yet such as is inuisible, whereupon it must needs bee granted, that Devils in their owne nature haue no bodily shape nor visible forme, it is moreouer against the Truth and against Piety to beleue, that Devils can create, or make bodies or change one body into another, for those things are proper to God.

It followeth therefore that whensoever they appeare in a visible forme, it is no more but an apparition and counterfeit shew of a body, vnlesse a body be at any time lent them. And when they make one body  
to



## at Northampton.

to beare the likenes of another, it is but a colour. Some man will say, what reason is there to shew they can doe so much, being of an essence inuisible? Wee may not stay here within the limits of our owne reason, which is not able to comprehend, what way Deuills should be able to worke such operations. Wee may not (I say) measure their power, and subtilties in working for our owne capacity and vnderstanding: But wee must looke what the Cannon of Scripture doth testify in this behalfe. Wee haue manifest p<sup>ro</sup>ofe that the Deuill can take a bodily shape. For when Aaron had cast downe his staffe, and it was turned into a Serpent, The enchaunters of Egypt cast downe their staues, and they became Serpents, which was indeed but in shew, and appearance, which the Deuill made, for he deluded the senses both in hiding the forme of the Staues, which indeed were not any way changed: As also in making a shew of such bodics, as were not. This was done openly, otherwise it might be thought to be a mere illusion. For wee see that men in extreame sickness, thinke they heare a voice, and see a shape, which none other in p<sup>re</sup>sence either heareth or seeth, some are so melancholy that they imagine they heare and see that which they doe not: For Sathan doth so delude the fantasie, that the party supposeth that his very outward senses doe perceiue the matter: But here was no such thing. All that were with Pharaoh did thinke there were very Serpents in deede, saying that Moses and Aaron did know it the iugling of the Deuill.

But to returne to this Arthur Bill: Hee (miserable  
rable

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rable man) lying in prison from the 29 day of May to the 22 of July following, many resorted to him, willing him to leaue off all colour and dissimulation, and not to suffer his Conscience to double with his Tongue, But to cleere his heart and his thoughts before the Maiestic of him, to whome no secrets are hid, That the world might be witnesse of his confession and contrition to pray with him and for him, For although hee had wandred and gone astray, hee might by his true contrition and their hearty prayers be brought vnto the fold againe.

But his Conscience being feared, and his heart staid, could receiue no impression, but stood like an Image of Adamant, more easy to be broken in peeces, then hee peirced. In this obduracie of mind and Spirit hee continued untill the Assises where being Arraigned for seuerall crimes committed, but especially for the Murther of the sayd Martha Aspine, contrary to the peace of our Soueraigne Lord the King, his Crowne, and dygnity, hee pleaded to them all not guilty, and putting himselfe vpon the Counfrey, was by them found guilty.

Vppon the verdict whereof, his countenance changed, and he cried out, that he had now found the Law to haue a Power aboue Justice, for that it had condemned an Innocent.

It seemes to me that these vilde Spirits, which these Witches haue at command, and by their imployment are suffered to haue power to hurt the bodies of others, haue a greater Power ouer them that set them a worke, For they doe not onely feed vppon them participating with the blood of humane flesh



## at Northampton.

flesh for the redemption wherof Christ shed his owne precious blood, But it appears that they haue also power euen ouer their Soules, leading them into wandring by-waies, and such erroneus Laberinthes, that in the wilfull obstinacie and peruerse sufferance of their owne minds to stray in this dangerous desert of obduracie, they are lost for euer.

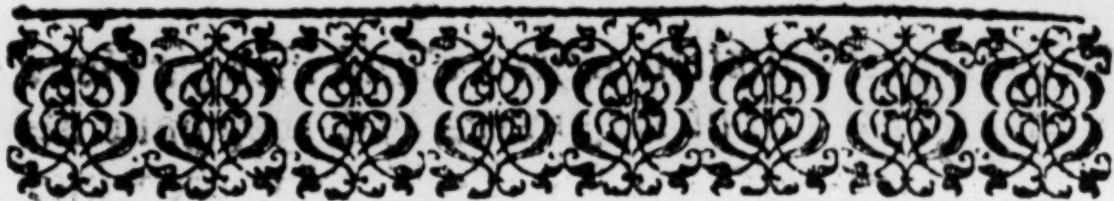
But to conclude with this Arthur Bill, that so ill concluded with the world, he being brought to the place of Execution, and standing vpon that fatall stage for offenders, pleaded still his innocencie, that Authority was turned to Tyranny, and Justice into extreame Iniury, to the great wonder, and disdain of all the lookers on.

Thus with a dissembling Tongue and a corrupted Conscience, he ended his course in this world, with little hope or respect (as it seemd) of the world to come.

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## The Arraignement, and Execution of *Hellen Ienkenfon.*



**H**is Helen Ienkenfon dwelling at a Towne called Thrapston in the County of Northampton, was noted a long time to be of an euill life and much suspected of this crime before her apprehension, for bewitching of Cattle and other mischiefs, which before time she had done.

This Helen was apprehended for bewitching of a Child to death, and committed to Northampton Gaole the 11 of May last by Sir Thomas Brooke of Okeiy Knight. A little before whose apprehension, one Mistris Moulsho of the same Towne (after she was so strongly suspected) getting her by a wyle into a place conuenient would needs haue her searched, to see if they could find that insensible marke which commonly all Witches haue in some priuy place or other of their bodies. And this Mistris Moulsho was one of the chiefe that did search her, and found at the last that which they sought for to their great amazement: at that time this Mistris Moulsho had a Bucke of clothes to be washt out. The next morning the Mayd, when shee came to hang them



## at Northampton.

them forth to dry, spied the Cloathes, but especially Mistris Moulhooes Smocke to be all bespotted with the pictures of Toades, Snakes, and other ougly Creatures, which making her agast, she went presently and told her Mistris, who looking on them, smild, saying nothing else but this; Heere are fine Hobgoblins indeed: And being a Gentlwoman of a stout courage, went immediately to the house of the sayd Helen Ienkenfon, and with an angry countenance told her of this matter, thzeatning her that if her Linnen were not shortly cleared from those foule spots, she would scratch out both her eyes: and so not staying for any answer went home, and found her linnen as white as it was at first. This Helen being brought to the barre, and being indicted of the murther of the Child, pleaded thereunto not guilty, but the verdict being given bp against her, she cryed out, woe is mee, I now cast away, But (like the rest) did stoutly deny the accusations, and sayd that she was to die an Innocent, I thinke as Innocent as the rest: And at the place of Execution made no other confession but this, That she was guiltlesse, and neuer shewd signe of Contrition for what was past, nor any sorrow at all, more then did accompany the feare of death. Thus ended this woman her miserable life, after she had liued many yeares poore, wretched, scorned, and forsaken of the world.



## The Arraignement and Execution of Mary Barber.



**T**his Mary Barber of Scanwicke in the said County of Northampton was one in whom the licentiousnesse of her passions grew to bee the Master of her reason, and did so conquer in her strength and power of all vertue, that shee fell to the Apostacy of godnesse, and became diuerted, and abused vnto most vilde actions, cloathing her desperate soule, in the most ugly habiliments, that either Malice, Cruelty, or Cruelty could produce from the blindness of her degenerate, and diuillish desires. As shee was of meane Parents, so was she monstrous and hideous, both in her life, and actions. Her education and barbarous nature neuer promising to the world any thing, but what was rude, violent, and without any hope of proportion, more then only in the square of viciousnesse. For out of the obliquity, and blindness of her seduced senses, shee gave way to all the passionate, and earthly faculties of the flesh, and followed all the Fancasies vanities, and Chimeras of her polluted and unreasonable delights, forsaking the Society of Grace, and growing enamored vpon all the euill that Malice or Cruelty could minister to her vicious desires & entertainments.



## at Northampton.

As appeared by her bewitching a man to death, and doing much other hurt and harme to divers sorts of cattle in the Country. For which shee was committed to Northampton gaole the 6 day of May last by Sir Thomas Trelham, and the same (and many other matters being plainly and evidently manifest and proved against her by good evidence, shee had the sentence of death, worthily pronounced against her. In the time of her imprisonment she was not noted to have any remembrance or feeling of the heinousnesse of her offences or any remorsefull tongue of the dissolute and deathly course of her life.

The prison (which makes men bee fellowes and chambermates with thieves, and murderers (the common guests of such despised names) and should cause the imprisoned party (like a Christian Arithmetician) to number and cast up the account of his whole life, never put her in minde of the hatefull transgressions she had committed, or to consider the filth and leprosie of her soule, or intreat heauens mercy for the release thereof. Prison put her not in minde of her graine, nor the grates and lockes put her in remembrance of hell, which deprived her of the way of liberty, which she saw others possesse: The tangling of irons did not put her in minde of the flames where with she should bee bound in eternall torments, but heauens mercy blinded them, nor of the howling torments and gnashing of teeth, which in hel every soule that receiue for the particular offences committed in this life, without unfained & hearty contrition. Shee neuer remembered or thought

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She must die, & trembled for feare of what should come to her after death. But as her life was alwaies known to be deuillish, so her death was at last found to be desperate. For she (& the rest before named) beeing brought from the common gaole of Northampton to Northampton Castle, where the Assises are vsually held, were seuerally arraigned and indited for the offences they had formerly committed, but to the inditements they pleaded not guilty: Putting therefore their causes to the triall of the Country, they were found guilty and deserved death by the verdict of a credible Jury returned. So without any confession or contrition, like birds of a feather, they all held and hanged together for company, at Abington gallows hard by Northampton, the two and twintith day of July last past: Leaving behinde them in prison many others tainted with the same corruption, who without much mercy and repentance are like to follow them in the same tract of Perversence.

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